May 26
1921

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works" (MATT. 16: 27).

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ENCOURAGEMENT TO THE ELDERS.*

BY PRESIDENT WILFORD WOODRUFF.

I WOULD rather have a son in the vineyard, saving the souls of men, than to have him heaping up gold at home and becoming a millionaire. Yes, I thank God that the young men of Israel are rising up and going forth into the vineyard and magnifying the holy priesthood, and preparing themselves to fulfil their high destiny in this important dispensation. As I look over the history of this Church and kingdom of God on the earth, and think of the army of faithful laborers in the kingdom, who have passed to the other side of the veil, and realize that I soon shall follow them; and as I draw near to the close of my testimony and labor in the flesh, my anxiety greatly deepens and increases concerning the rising generation, which I am to leave behind me in these mountains of Israel. I am thoroughly satisfied in my own mind that there never was a generation of young men and maidens since the world was, that had awaiting them the same high destiny that awaits the young men and maidens who dwell in these valleys, surrounded by the everlasting hills; upon whose heads rest the blessings which the old Patriarch Jacob sealed upon the heads of his sons, Joseph and Ephraim, and their posterity. Through their lineage the sons and daughters who inhabit these mountains claim, and, as God lives, will inherit the blessings sealed upon the head of Ephraim in the last days.

We are living in a momentous age, and events as weighty as ever rested upon the earth will have to be met by the generation which follows us. The whole earth is groaning under the weight

*This prophetic address to young men was given by President Woodruff in Salt Lake City, July, 1884.

of darkness, crime, corruption and abominations, and its inhabitants are preparing themselves for the outpouring of the just judgments and indignation of an avenging God. In the midst of this scene of events, where can either heaven or earth look for a people, except in the sons and daughters of Zion, to hold the helm of state, or to prepare a place of safety, that mortal men may stand in holy places and be preserved, while the great judgments of God sweep the wicked from off the earth, in fulfilment of the revelations of St. John and other apostles and prophets, who spoke as they were moved upon by the Holy Ghost? Though heaven and earth pass away, not one jot nor tittle of what has been predicted will fall unfulfilled. Neither God nor angels look to any other people than the Latter-day Saints—The elders of Israel, the young men of Zion, to go forth bearing the holy priesthood to warn the Christian-gentile generation, with the gospel of Jesus Christ, of the judgments which are to come; and their testimony will prove a savor of life unto life or of death unto death to all who hear it.

Therefore, ye elders of Israel, and young men who are in the vineyard of the Lord, or who dwell in Zion, prepare yourselves for that which has to come. Take upon yourselves the whole armor of God, and bear a true and faithful testimony unto all people where providence may call you, that your garments may be clean from the blood of all men; for the eyes of all the heavenly hosts of God, angels and men, are watching over you with feelings of the deepest interest. You are called and ordained of God to prepare this great and mighty work for the coming of the Son of Man. The Lord has said, through the mouth of His servant Joseph: "You are commanded of God to go to all the great and notable cities and villages, reproving the world in righteousness of all their unrighteous and ungodly deeds, setting forth clearly and understandingly the desolation of abomination in the last days; for with you, said the Lord Almighty, I will rend their kingdoms: I will not only shake the earth, but the starry heavens shall tremble; for I, the Lord, have put forth my hand to exert the powers of heaven; ye cannot see it now, yet a little while and ye shall see it, and know that I am, and that I will come and reign with my people. I am Alpha and Omega. the beginning and the end. Amen."

Thus, ye elders of Israel, with the word of the Lord resting upon you, what manner of men ought ye to be? Gird up the loins of your minds—watch and be sober. Be ye clean that have the words of the Lord, that ye may be free from the blood of this generation. If ye labor all the days of your life and save one soul, how great will be your joy in the kingdom of God with that soul! How much more if ye save many souls!

The Lord has called His servants into the vineyard to prune it for the last time, and he is also often showing us, by revelation,

the great events that are at our doors—the gathering of Israel, the return of the Ten Tribes, and fall of Babylon, the judgments, of God, the overthrow of the wicked, and all that is to transpire in the hour of God's judgment, and the final coming of the Son of Man in the clouds of heaven, to reward every man according to the deeds done in the body. I say, after the Lord has set all these things before us, He says unto us, "If you believe me you will labor while the day lasts, for soon night will come when no man can work." There are great events at the door. This generation knows not what awaits them. When the people reject the testimony of the elders of Israel and turn them from their doors, they little know what they are doing or what their reward will be; and while our nation is laboring for the destruction of the Church and kingdom of God, and trample under their feet the laws and Constitution which have been bequeathed unto us by our forefathers through the inspiration of Almighty God, they little know of the seed they sow or the fearful harvest they are doomed to reap. These eternal truths rest and weigh heavily upon my mind.

The historian, says: "The decline and fall of Rome was attributed to the general corruption of the people, and to the engrossing love of pleasure and idleness. Work, in the last days of Rome. was regarded as only fit for slaves. Its citizens ceased to pride themselves on the virtues and characters of their great forefathers, and the empire fell because it did not deserve to live."

The historian, in this respect, has only drawn the picture of what has followed all cities, nations and kingdoms of the whole earth from the creation of the world until now, and will continue until the end of the world. The history of Sodom and Gomorrah, the antediluvian world, and of Thebes, Memphis, Nineveh, Tyre and Sidon, Babylon the Great, as well as Jerusalem itself, all have fallen, when they were ripened in iniquity; and all this in fulfilment of the word of the Lord through the mouths of holy men, who spoke as they were moved upon by the inspiration of eternal truth. The Lord has already swept off two great nations from the American continent, in fulfilment of His word, when they were ripened in iniquity; and what inspired man can look with indifference upon the vortex into which the American government is hastening, through the same process, as well as other nations, to their utter destruction and overthrow? Who will save the American flag and constitution? I heard Joseph Smith say, the elders of Israel would have it to do, and he was a prophet of God. Therefore, prepare yourselves, O ye nations of the earth, for that which awaits you, for the God of heaven has a controversy with the nations! The Lord will disappoint no one for the want of the fulfilment of any of His words. When I reflect that there is not one of the apostles dwelling in the flesh, who opened the door of salvation in the British dominions in

1837, and but two who assisted in baptizing some seven thousand in 1840, and that our mission and labors will soon be found upon the other side of the veil—I say, while these reflections rest upon me, I feel desirous to urge upon my brethren, the elders of Israel, to labor faithfully while the day lasts. Try to save the souls of men. Bless and not curse. Keep pure and clean before the Lord. Pray earnestly for the Holy Spirit to guide you. Be patient in well doing. If you are persecuted and derided for the gospel's sake, remember that Jesus has trod that road before you, and descended lower than ever you will be called to go; and if you are cast out of doors and get hungry, have to travel on foot, get weary and sore, and are without money, remember that others, even your fathers in the flesh, have passed through the same ordeal. Brigham and Heber, Willard and John, Parley and Orson, Wilford and George A., have traveled over the same road, preached in the same halls and streets, got hungry the same as you are. We are all in the same old ship of Zion, and thanks be to God for the privilege.

Be of good cheer. Though earth and hell conspire against you, they shall not prevail if you are built upon my rock, saith the Lord. May the blessings and power of God, with his holy spirit, rest upon all the elders and saints of God in the vineyards of the Lord, as well as those in Zion. Amen.

THE SPECTRE OF UNBELIEF.

In the 14th, chapter I. Nephi the Lord revealed to Nephi, in a vision, the blesssings that would come to the gentiles if they would hearken to the gospel as it should be restored to the earth in the latter-days; and the penalty that should follow their unbelief. The seventh verse reads: "For the time cometh, saith the Lamb of God, That I will work a great and marvelous work among the children of men; a work which shall be everlasting, either on the one hand or on the other: either to the convincing of them unto peace and life eternal, or unto the deliverance of them to the hardness of their hearts and the blindness of their minds, unto their being brought down into captivity, and also into destruction, both temporally and spiritually, according to the captivity of the devil, of which I have spoken."

I do not believe many will argue but that the people of the earth are bringing upon themselves swift destruction. The world-war which has recently been terminated supplies sufficient proof of the hideous crimes men are capable of perpetrating, when left to rule their own destinies. One need not travel far to see how evident is the fulfilment of the above prophecy. Infidelity, immorality and avarice run rampant. It is even difficult to resist the conviction that the material world in its blind, unconscious way, perhaps, is yet burdened heavily with the weight of man's

stupid and evil deeds. There are so many instances, under daily observation, where the simple laws of hygiene are totally disregarded, and people, by defiling the temple of the soul, have become loathsome as the savage. Imagine this in an age when every luxury and modern convenience is at hand for personal cleanliness! The spectre of unbelief enshrouds the land and people who have rejected the Lord's anointed, and it is appalling. The spirit of the world is darkened by a shadow of death, that has grown not only familiar but congenial, as darkness does, to all those who choose it rather than light. The times of the gentiles are not yet fulfilled, and the spirit of God still strives with men; but when the day comes that this is withdrawn, woe unto the inhabitants of the earth!

We must not get the idea that an all-wise Creator delights in the destruction of His children; far to the contrary. The Savior of the world wept over Jerusalem, because the people hardened their hearts and rejected the divine message, which would have saved them and their country from ruin. His tenderness is beautifully portrayed in these words: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matthew 23:37).

The accepted religions of the present day, like the Pagan and Jewish religions of Christ's time, are immune to the true light; they appear to be in league with the powers of darkness, for the propagation of magic and mystery; they vie with one another in their poverty of unbelief, making the religion of Jehovah appear contemptible, in the eyes of thinking men; they substitute for the plain gospel of Christ, which even a child cannot fail to understand, a maze of fable, wherein men lose themselves; they mistake substance for spirit and the altar for God. It is easy to see how the world with a false faith is doomed to moral and intellectual stagnation; while a strong and pure faith peoples the world with moral and intellectual development. It is a common observation that upon religious subjects the people show weariness. I feel confident they would fain serve God, but know not where to find him. When we endeavor to lead them along the straight and narrow way to the tree of life, they fall by the way. It is because their priests and ministers have fed them on husks and they lack spiritual strength to pursue their objective, only reached by reading and observing the undefiled word of God. Oh, these sects and creeds, which stand in the way of human progress! They are like dense forests of trees blocking out the radiance of the sunshine and hiding the face of God, who manifests his power and tenderness in every leaf, in the smallest bird, but is lost to the understanding and affections of uninspired humanity. How hard have the ministers of the restored gospel labored, striving

incessantly, with love and kindness in their hearts, to save their fellowmen from the captivity of priestcraft, to break the shackles which bind them, entreating them to employ their greatest gift—the power of reason—and exercise faith in God. Think of it, when men calling themselves representatives of Christ issue decrees to their followers, forbidding discussion upon fundamental principles, with Latter-day Saints. Consider what instability a profession of faith must have whose principles may not be discussed. Christ says, "Seek and ye shall find." The more men courageously look for him the more he manifests himself gloriously to them. Herein is the contrast between the hopeless stagnation of a fatalistic, unsound creed and the vitality of the true religion of progress and civilization. Truth can always be discussed and truth must be tolerated. Truth cries out at the unbelief of the present day and says unless you give heed to me, who am the absolute utterance of God, spoken by the prophets; spoken in the ministry of Christ; spoken again in these latter days through the Prophet Joseph Smith, your mysteries and abominations shall call down upon you, jugglers of sacred things, and upon the nations you have made drunk with the wine of your fornications, the wrath of God and his fiery indignation.

This is a warning not only to the world, but to indifferent Latter-day Saints, who yet cling tenaciously to some of the traditions and sins of Babylon. Remember the Lord hates an ungrateful, half-hearted people, who distrust his word; for he has never given commandments but that he has opened the way for saints to keep them, and promised innumerable blessings for their observance. But he demands of all a heart and eye single to the glory of God and his kingdom, that they plant their feet firmly upon the rock of salvation and hold fast to the "rod of iron": "And whoso would hearken unto the word of God, and would hold fast unto it, they would never perish; neither could the temptations and the fiery darts of the adversary overpower them unto blindness, to lead them away to destruction" (1. Nephi 15: 24).

Our appeal to mankind is hearken and give heed to this great and marvelous word and work, for it is the gospel of Jesus Christ. It embraces all truth, and uplifts mankind by its righteous principles, abhorring superstition, sophistry, and the vanity of unbelief. The times of the Gentiles are still at hand, and although hardness of heart and blind unbelief, broadcast throughout the nations, indicates the day of their fulfilment is near, yet we continue to call upon all men to heed the warning voice of prophecy and become partakers of the fruit of the tree of life. Though the spectre of unbelief overshadows their minds, yet there is time to repent and receive the blessings of happiness and eternal life in the kingdom of God.

Chorley. THOMAS G. FINCH.

BUNYAN'S WISDOM.

IMMORTAL John Bunyan was an apt desciple of Paul in his estimate of human nature, and in his desire by adaptation to reach for good the greatest number of his fellowmen. Hear how he sings:

"You see the ways the fisherman doth take
To catch the fish; what engines he doth make.
Behold! how he engageth all his wits;
Also his snares, lines, angles, hooks and nets!
Yet fish there be, that neither hook nor line,
Nor snare, nor net, nor engine, can make thine;
They must be groped for and be tickled too,
Or they will not be catched whate'er you do.
How does the fowler seek to catch his game?
By divers means, all which one cannot name.
His guns, his nets, his lime-twigs, light and bell;
He creeps, he goes, he stands, yea, who can tell
Of all his postures? Yet, there's none of these,
Will make him master of what fowl he please.
Yea, he must pipe and whistle to catch this,
Yet, if he does so, that bird he will miss."

It is partly, no doubt, due to this, that his wonderful allegory, embracing the travels of Christian and his family from "the City of Destruction," to the "Celestial City," has won such a marvelous and enduring popularity, and making it next to the Bible, the most extensively translated and published of all the books of Christendom.

HISTORY OF A LIFE.

Day dawned: Within a curtained room,
Filled to faintness with perfume,
A lady lay at point of doom.

Day closed: A child had seen the light;
But for the lady fair and bright,
She rested in undreaming night.

Spring rose; The lady's grave was green;
And near it oftentimes was seen
A gentle boy with thoughtful mien.

Years fled: He wore a manly face,
And struggled with the world's rough race,
And won, at last, a lofty place.

And then—he died: Behold, before ye,
Humanity's poor sum and story;
Life—death—and all that is of glory.

THURSDAY, MAY 26, 1921.

EDITORIAL:

FUNERAL OF "AUNT EM."

For many years the old sectarian practice of making funerals occasions of sadness and gloom has been almost universally abandoned by the Latter-day Saints. Instead of black draperies, filmy white, adorned with flowers, caskets covered with white or light cloth, or made of light colored woods, have taken the place of the hideous black coffins formerly in use, in which the dead were laid away. The occasion is now made one of looking up to the brightness and glory of heaven, rather than down upon the darkness and gloom of the grave. Strangers wonder at this, but they cannot help seeing how much more sensible and appropriate for "the household of faith" it is, to show their love and respect for their dead, with symbols of light and life rather than of darkness and death. The "white funerals" of the saints have come to be regarded with great respect and admiration by all who witness them. The great tabernacle in Salt Lake City, with its gallery railings, seried stands and immense organ, admits of a splendor of decoration not exceeded in any public building. Upon occasions of the funerals of the general and other conspicuous Church dignitaries it has been beautifully decorated in white, with potted plants and flowers, creating an atmosphere of faith and hope and sweet charity; instead of with the old-fashioned funeral sables, which only made for sadness, sorrow, and agonizing suspense until the services were over.

The funeral of "Aunt Em" was notable for the simple beauty of all its attendant display. The casket upon the bier was embowered in flowers, and ten thousand people passed before it to look for the last time upon her forever stilled features, and manifest the respect and love they felt for her. The papers published a full account, from which we cull the following:

"To the strains of "Tranmerei!" and old Mormon hymns, Mrs. Emmeline B. Wells was laid peacefully to rest yesterday afternoon. General Church authorities, Relief society officers and members, associated anxiliaries, suffrage workers, and thousands of loving friends filled the tabernacle for the funeral service and paid final tribute to the great little woman, who had been a resident of the state nearly three-quarters of a century, and had lived upon the earth more than ninety-three years. President Heber J. Grant presided. The speakers represented the varions departments of the Church and inclnded life-long associates of the departed leader.

"Mrs. Clarissa S. Williams, president of the Relief society, Mrs. Wells' successor in office, was the first speaker. She told of her long friendship with 'Aunt Em,' and her family; of how little children had always loved the 'old, old lady;' of how Mrs. Wells had lived a score of years beyond the allotted three-score and ten; and of the long years of work in the Relief society she had enjoyed with her departed president.

"Mrs. Williams spoke of the remarkable career of verse-writing of Mrs. Wells, begun at the age of four; of the young women of Utah with literary inclination, who had been encouraged by her; of her long struggle to help women to secure the franchise; of her journeys far across the waters to take the message of the Relief society to the world; of her missionary work at home; of the tributes paid by noted women of the entire world to Mrs. Wells; of her testimony of the gospel and the divine mission of Joseph Smith; of her love of that gospel; of her long years of outlook on the development covering almost a century.

"Dr. George W. Middleton, her medical adviser and close friend, spoke appreciatively of her, and gave a review of her early life, mentioning her acquaintance with the poet Whittier. Elder Seymour B. Young gave personal reminiscences back to his school days in Nauvoo, under her tuition.

"Bishop Charles W. Nibley regarded her as one of the finest products of Mormonism, attributing all her accomplishments and wonderful influence to her knowledge of the gospel and the inspiration of the spirit of the Lord.

"Elder Orson F. Whitney, after reciting 'The Perfect Day,' paid a glowing tribute of praise and personal affection to her memory, 'To me,' he said, 'she was a mother; to her, I was a son.' He concluded by reciting a favorite poem, 'Crossing the Bar.'

"President Charles W. Penrose said there was nothing too good to be said of the departed one, whom he regarded as a loving sister. She was bright, keen, quick, and capable to understand the truth. Though small in stature, she was big in spirit. She had always been alert and alive to the right, and was a great executive, following a line of powerful women in the direction of the great Relief society. There was no selfishness in her soul nor in her work; her hand reached out to the entire world, especially in the matter of suffrage. She was a capable teacher and her name would be remembered forever. President Penrose then spoke along doctrinal lines in regard to the resurrection, and dwelt upon the comfort that comes from the knowledge that by what is called death we pass through the change from mortality to immortality, as illustrated by the Savior of mankind. 'Aunt Em believed in this immortality, just as I do. She believed in life after death, in the resurrection of the body.'

"President Heber J. Grant commented on the significance of the large congregation—one of the largest audiences he had ever

witnessed at a funeral held on other than a sabbath day. 'No other woman in the Church,' he said, 'has had so many prominent people call upon her as our dear departed sister.' He spoke of the intimate association of the Grant and Wells families, and paid tribute not only to the works of the deceased as a poet and writer, but also for her loving disposition; he was inclined to place her desire to help others above all others of her characteristics. The association of his mother and Mrs. Wells as president and secretary, respectively, in the Thirteenth ward Relief society, was one of his most treasured remembrances and he added that, next to his mother's, the testimony of Mrs. Wells was one of his most impressive memories.

"President Anthony W. Ivins offered the invocation and Bishop T. A. Clawson the benediction. Edward P. Kimball presided at the organ, and the musical numbers were, 'When First the Glorious Light of Truth,' by the Relief society choir, directed by Mrs. Lizzie Thomas Edward; 'Traumerei,' violin solo, by Willard Weihe; 'Oh Dry Those Tears,' by Mrs. Lauriuda Brewerton; 'Jesus, I My Cross Have Taken,' by the Elite quartet, consisting of James H. Neilson, August Glissmeyer, Henry Glissmeyer, and Hyrum Christensen; and 'O My Father,' by Raymond Williams and the Tabernacle and Relief society choirs, led by Prof. A. C. Lund. A large procession followed the casket to the cemetery, where the body was interred in the Wells' family plot. B. F. Grant had charge of the cortege, being assisted by Bishop David A. Smith, James N. Lambert and Elias A. Smith. Rulon S. Wells dedicated the grave, and a musical number was given at the graveside by the Elite quartet. The entire burial plot was literally banked with the most beautiful flowers, the grave itself being lined with ferns and white flowers. Grandsons of 'Aunt Em,' were the pall bearers.

A relative of Aunt Em's, in writing of the funeral, says, "It surpassed anything of the kind I ever attended. The speakers spoke beautifully, and I never heard anything so lovely as the singing, especially of the quartet. The blue velvet casket was the handsomest thing I ever saw—just a sapphire color of deep, rich velvet, with oxidized silver handles. It looked like royalty indeed. The flowers were simply beyond description, so many bright colors tied with blue and pink tulle. There was not a funeral looking piece among them. All looked more like bridal decorations. All the stands were covered with these beautiful flowers."

The magnificent floral offerings of societies, friends and relations thus contributed to express the fine appreciation of a most distinguished characteristic of this remarkable personage. Her desk and dressing table were always adorned with bright blossoms. She never wore sombre colors; her loves were with the flowers, and her delights were in the poetry and sweet amenities of life.

J. F. W.

MINUTES OF THE SHEFFIELD CONFERENCE.

THE Semi-annual conference was held in the Latter-day Saints' Chapel, Sheffield, May 15th, 1921. An excellent program was rendered by the Sunday-school boys and girls. The Old Testament books, their origin and contents, formed a splendid article recited by Arvilla Smith. What the New Testament contains was given by Dolly Bailey. The Book of Mormon was an interesting story given by Harry Harrison. Vera Smith gave some splendid truths from the Pearl of Great Price. What the Doctrine and Covenants is was rendered delightfully by Irene Burgh. Songs were sung by Florence Bailey, Hilda Shaw, Ethel Chapman, and Rosa Bailey.

President Hamstead gave a short talk admonishing the saints to be real and true Latter-day Saints. Elder Thomas M. Wheeler, from the Liverpool office, spoke upon the commemoration of Mother's Day. His words were of such a nature as to fairly thrill every listener, with the love and admiration of our Mothers in their hearts.

The afternoon session: The authorities were presented by Elder Wheeler and unanimously sustained. President Hamstead received his release as conference president, with words of praise from Elder Wheeler, who said he had truly been faithful and had done much for the unity and perfection of the conference. Elder Dan C. Smedley was named and sustained as conference president, with Elder Leigh W. Clark as clerk. The speakers were the following traveling elders: Dan C. Smedley, William L. Wyatt, Leigh W. Clark, George Alvin Lovell, Homer Taylor, and Ervin Rawlings. At the evening session Elder J. Fred Pingree, from the Liverpool office, gave an instructive talk, and Elder Wheeler again spoke vital words of advice to the saints.

Total attendance at the conference was over two hundred and thirty, including investigators.

A priesthood meeting was held Saturday, May 14th, 1921, in which both the traveling elders and the local brethren received timely instruction from the visiting Liverpool elders.

AN ADJUSTMENT OF NATURE.

As I toil through the pages of natural history I often wonder if I am not being deceived, and my thoughts struggle to set themselves right with science and with God's great out-of-doors. I have read many stories which portray animal life as a tragedy, and many scientific books which speak of it as a struggle for existence; but when I go to mother Nature herself she has a very different story to tell. Mr. Kipling and a good many others have demonstrated the fact that animals can express themselves in

English, and most scientific books on natural life are equally as bookish and thoughtless. Darwin, commonly quoted as an authority, took the whole idea of struggle from the economist Malthus, who knew nothing of nature. Malthus invented it, not as a theory of nature, but to show the vice and misery of humanity.

Nature herself seems to whisper the lesson as I walk through the budding woods on a spring morning. The early light gleams on the crimson crest of a woodpecker as he edges about, giving the tree trunk a rattling patter of taps with his surgical bill. A multitude of shore birds sweep up from the south, singing as they go. Everywhere are rejoicing sounds and riotous singing. All the brave flashing of wings and tails, all the mad dashing in and out among the thickets or soaring upward above the tree-tops, all the jubilant hammering and jeery spluttering seem to announce that gladness, light of foot and heart, has the everlasting lease of the wilderness.

So forget all such notions of struggle and tragedy here in the shady thickets and forest tangles, where the "tragedy" appears as a romantic invention and the "struggle" as a bookish theory. Natural life is from beginning to end a gladsome comedy. Everywhere is the full tide of life, the impulse of play, the spirit of happy adventure. The only time a real tragedy occurs is when some sportsman appears with his needless killing, or a scientist invents an absurd theory of natural struggle for existence, or a literary artist—with that marvelous creative faculty which enables him vividly to picture the unseen or to follow the unknown—creates a world-embracing tragedy out of a passing incident.

Mr. Seton says: "The life of a wild animal *always* has a *tragic end.*" But to go out-of-doors and look upon nature with unprejudiced eye is to learn that death is but a curtain let down on a play. Of the stage, from whence it came, and whither it has gone, we have no knowledge. But we all see plainly that every life, however great or small, must have its exit as well as its entrance. The quality of that life is to be judged not by either of its momentary extremes, but by the many happy days that lie between the beginning and the end of that life.

I once witnessed the death of a red-squirrel, and it was utterly different from what I had imagined. The squirrel was demonstrating his rights to a fox that lay in the middle of a little open glade. He crossed from one tree to another, swearing and threatening in a fashion that would make one shudder at what might happen if a red-squirrel were half as big as his temper. But the old fox was up on natural history. She knew squirrel nature and took the case in hand when the proper time came. The saucy, low-minded squirrel came nearer and nearer, sputtering like a lighted fuse, pouring down the wrath of squirrel

heaven on all the tribe of fox. At last he came right overhead of the fox to chatter:

"You brute you! You brute you! Zit-zit-zit."

But the old fox lay as dead. This was extremely perplexing; so the squirrel came down the trunk and peeping about made a daring dash across the grass to another tree, again to warn the fox that she was trespassing.

"You brute you! You useless brute! Zit-zit-zit, scarr—scarrrrr."

But still the fox lay flat and lifeless on the grass. This was most tantalizing to the hot-tempered squirrel. He was naturally curious and disposed to be venturesome, so again he came to the ground and skurried across the glade nearer than before. But the fox lay still as death. Again the squirrel scolded from a safe perch. He used up his list of bad words, which he had yelled over and over again, without getting the desired result. So after a couple more nervous dashes across the glade he ventured within a few feet of the watchful fox. Then a swift jump, a sharp cry, and that was all.

This might appear as a tragic ending, perhaps, if you viewed it imaginatively from the side of the red-squirrel; but if you look at it imaginatively from the viewpoint of the fox—a hungry fox, with four woolly, innocent-looking little foxes to feed—who must take whatever good thing her mother Nature offers to satisfy their hunger, perhaps it would appear differently. And if you look at it from the viewpoint of the squirrel alone, it is unreasonable to form a judgment from the last event of life, ignoring all the happy days that went before. The squirrel did it all himself, through a little craze of foolhardy curiosity. He had threatened the empty air for several years, and he died in a minute. He had absolutely no conception of death—life was all that he knew—and any such thing as tragedy was to him unthinkable.

The trouble is, that in our modern view of nature, we accept that to be scientific which is merely bookish and thoughtless; we are prone to let a passing incident of death obscure the entire vista of life. The accepted fashion to-day is to put yourself in the skin of Molly, the little cottontail of Olifaut's swamp, running before the fox, and out of your fears, your vivid imagination, your weak heart, and your ignorance of animal psychology, to fill the quiet woods with advancing struggle and tragedy. If you will follow the beasts in their native wilds, keeping your eyes and your heart open, you will learn for yourself the immense, the unchanging cheerfulness of nature. You will also enter with the sympathy of understanding into the spirit of that play which runs on at all hours, day and night, in all unspoiled places.

Kamas, Utah. WRENO BOWERS.

THE error of one moment becomes the sorrow of a whole life.

FROM THE MISSION FIELD.

Releases.—President Charles W. Hatch and Sister Caroline J. Hatch, were honorably released to return home May 12th, 1921, and are booked to sail on the *Melita*, June 17th.

Elder William Horlacker, traveling elder in Ireland, was honorably released May 2nd, 1921.

Elder Joseph Hamstead, president of the Sheffield conference, was honorably released May 15th, 1921.

Arrivals.—The following elders from Zion arrived per s.s. *Melagama*, May 19th, 1921: Elder Morris C. Johnson, Salt Lake City, Utah; Alfred W. Stevensen, Ogden, Utah; John W. Robinson, Beaver City, Utah; Ralph S. Gray, Salt Lake City, Utah; Thomas V. Phillips, Springville, Utah; Cornelius Zappey, Salt Lake City, Utah; Wilford R. Monson, Hyrum, Utah; Wilford G. Edling, Ogden, Utah; Fred L. Thedell, Ogden, Utah.

Baptisms.—Friday, May 6th, 1921, a baptismal service was held in the Carlisle public baths, when two new members were baptized by Elders John Black and James T. Palmer.

Three baptismal services have been conducted at Deseret recently. April 23rd, 1921, William Nicoll Hazleman was baptized by Elder Kenneth E. Coombs. Four candidates were baptized on May 5th, 1921, by Elder Albert E. Spencer. The following week, May 12th, 1921, Elizabeth Howell was baptized by Elder Alvin W. Jones.

Memorial Service.—A memorial service was held at the Hyde branch, Manchester conference, on Saturday, May 8th, 1921, when suitable hymns and remarks were offered in memory of Elder James Diggle, who has recently passed to the great beyond, at his home in Salt Lake Valley. The example set by Brother Diggle among the saints and friends of the above branch, where he worked for so long as president, will ever be remembered as one worthy of the highest esteem.

Priesthood Meeting.—The presidents' and priesthood monthly meeting was held at Mansfield on Saturday, May 7th, 1921, President Harold E. Brough conducting the exercises. He said that he felt very much his own weakness and the great responsibility that had been placed upon him as president of the Nottingham conference, and realized how much he needed all the brethren's and sisters' help. Reports received from four of the branches were of an optimistic and hopeful nature, showing general advance and progress. Elders Noble, Last, Toolson and Hunt gave their undivided support to the new president. Sister Annie E. Noble and Sister Emma Bradley also added their testimonies.

Appointments.—Elder Morris C. Johnson, May 19th, 1921, is appointed traveling elder in the London conference.

Elder Alfred W. Stevensen, May 19th, 1921, is appointed traveling elder in the Nottingham conference.

Elder W. Robinson, May 19th, 1921, is appointed traveling elder in the Nottingham conference.

Elder Ralph S. Gray, May 19th, 1921, is appointed traveling elder in the Newcastle conference.

Elder Thomas V. Phillips, May 19th, 1921, is appointed traveling elder in the Newcastle conference.

Elder Cornelius Zappey, May 19th, 1921, is appointed traveling elder in the Netherlands mission.

Elder Wilford R. Monson, May 19th, 1921, is appointed traveling elder in the Netherlands mission.

Elder Wilford G. Edling, May 19th, 1921, is appointed traveling elder in London conference.

Elder Fred L. Thedell, May 19th, 1921, is appointed traveling elder in the London conference.

Socials.—A very interesting and well-attended social was given by the Northampton branch, Saturday, May 7th, 1921, under the auspices of the Relief Society. Elders John O. Hughes and Earl N. Palfreyman assisted. Among those present were six investigators and twenty-one saints. A delightful luncheon was served. A goodly sum was raised for the Relief Society. After the luncheon a very interesting program was enjoyed.

A social was given at Lowestoft on May 2nd, 1921, in honor of Wilfrid O. Copling, who is emigrating to Canada. He has been very active as second counselor in the branch presidency. About forty elders, saints and friends met to show their appreciation of his work. Games were played, and a splendid program was rendered. A purse was presented to the departing brother to help him on his way.

Three socials were held in the Nottingham, Hucknall, and Derby branches in honor of President Virgil B. Stallings, who was released April 24th, 1921. At each of these socials presentations were made to the well beloved, retiring president. The whole conference will miss the cheery smile of the departed president, who sailed for home on May 6th, 1921.

Branch Conferences.—The Hanley branch conference was held May 8th, 1921. There were present President George H. Hansen, Elders Luke Briggs, John A. Donaldson, Cyril Fossey, Branch Presidents John E. Simpson and Thomas Kirkham, and a goodly number of saints and friends. Three sessions were held; fairly well attended. The program rendered in the morning by the children was enjoyed and appreciated by all. In the afternoon the Church authorities were sustained. President Simpson spoke

on the power of prayer; Elder Fossey talked on the gospel message to the American Indians; Elder Donaldson on events in the history of the Church. At the evening session Elder Briggs spoke on the necessity of being humble; President Kirkham talked on obedience and blessings in store for those who obey. A beautiful violin solo was rendered by Brother August Evans. Closing remarks were made by President Hansen.

A branch conference was held May 8th, 1921, in Edinburgh, Scotland. Two splendid services were held, by far the largest in that city for a number of years. The good result of recent missionary work there was plainly seen. At the first meeting President William Easton welcomed many saints and friends. Elder Clyde Romney presented the mission authorities. Elder George C. Wareing told of the great progress of the Church, and the need and blessings of individual effort. Elder Clyde Romney spoke of the necessity and natural sequence of the first principles of the gospel. Elder Thomas Finlayson spoke of the bodily attributes of God, and upon the signs of the times. Elder Frank W. McGhie spoke of the fallacy of the common impressions of Mormonism, and bore his testimony. President Easton told of our great missionary system, and how it proves up the goodness of our cause. At the second session Elder William Little spoke on the first principles of the gospel. Elder John E. Ingles told of the latter-day work being done, and the necessity of each doing his part. President Easton delivered a strong discourse on latter-day revelation. There were several investigators at both meetings, and a splendid spirit prevailed throughout.

DIED.

WILSON.—George C. Wilson, late of Sheffield, at Detroit, U,S.A., April 9th, 1921. Baptized July 19th, 1910, by Elder Christopher Boynton. He was a faithful Latter-day Saint.

WAGSTAFF.—Manchester, May 13th, 1921, Francis Wagstaff; born at Hollaway, Derbyshire, November 21st, 1846, baptized March 30th, 1903. The funeral was conducted by President George H. Hansen and Elder Luke Briggs.

CONTENTS:

Encouragement to the Elders	321	Editorial: Funeral of "Aunt Em"	328
The Spectre of Unbelief... ...	324	Minutes of Sheffield Conference	331
Bunyan's Wisdom...	327	An Adjustment of Nature ...	331
Poetry: History of a Life ...	327	From the Mission Field	334

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LIVERPOOL:

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